Ii 245

THE QVAKERS SHAKEN:

OR,

A Fire-brand ſnatch'd out of the Fire.

BEING

A briefe Relation of GODS wonderfull Mercy extended to

JOHN GILPIN

of *KENDALE* in

WESTMORELAND.

Who (as will appeare by the ſequel) was not onely deluded by the *QVAKERS*, but alſo poſſeſſed by the *DEVILL*.

If any queſtion the Truth of this Story, the Relator himſelfe is ready to avouch it, and much more.

Mat. 24. 4. 5.

Take heed that no man deceive you, for many ſhall come in my Name, ſaying, I am Chriſt, and ſhall deceive many.

2 Cor. 11. 14.

And no marvell, for Satan himſelfe is transformed into an Angell of light.

Gateſide, Printed by *S. B.* and are to ſould by *Will: London* Book-ſeller in *Newcaſtle*, 1653.

by

THE QVAKERS *SHAKEN.*

THe minde of man, deſtitute of Gods Grace, doth (like untilled ground) luxuruate into wickedneſſe and vanity, being very prone to cloſe with the ſuggeſtions of the grand adverſary of his ſoule; yea, though he hath had ſome taſte of the things that are excellent; yet ſuch is his courteſie, that he will be ſeeking after Novelties. Old truths (like the *Manna* to the *Iſraelites*, after a conſtant and continued falling of it) become nauſeous: the truth hereof hath been found in all ages, by lamentable experience; but eſpecially in theſe our dayes, which have been as fruitfull of new Opinions in matters of Religion, as *Africa* it ſelfe of Monſters.

Some (though few in compariſon) God is pleaſed to recall, who have gone aſtray in this kind, and to bring them to a cleare ſight of their folly, of which number, I (by Gods Grace towards me) am one; I deſire to acknowledge him in it, and to give him the prayſe of it, and thinke my ſelfe bound in conſcience, as a teſtimony of my thankfulneſſe to God for my deliverance, to declare it to the world, that ſo others may heare, and feare, and take warning by my example. They who have been lately in the Northerne parts of *England*, cannot be ignorant how prevalent the impoſture of Quaking hath been for theſe nine or ten Moneths laſt paſt, in which ſnare I my ſelfe (among many poore deluded ſoules) was taken in *May* laſt 1653. though by Gods goodneſſe towards me, the ſnare is broaken, and I am eſcaped; a true account whereof, take as followeth.

I being deſirous to aſſociate my ſelfe with this Faction at their Meeting, and to heare ſome of them ſpeake (to uſe their owne

expreſſion) acquainted one of their owne with it, *viz. George Bayley* of *Kendale*, who gave me great incouragement herein from his owne experience of much advantage received by him in that way: Whereupon I went ſoon after to their Meeting at *Richard Newby's* houſe, where I ſtayd about two houres (*viz.* from eight, till ten at night) where *Chriſtopher Atkinſon* was Speaker, whoſe drift was, to deny all Miniſteriall Teaching, and Ordinances, together with all notionall knowledge formerly gained by uſe of ſuch means, to become as though we had never learned any thing thereby ſavingly, and to lay a new groundworke, *viz.* to be taught of God within our ſelves, by waiting upon an inward light, which (as they aſſert) lyes low hidden under the earth, *viz.* the old man which is of the Earth, Earthy. Hereupon I reſolved to cloſe with them; after which time I was afraid to reade any good Books, or heare any Preaching Miniſter, or call to remembrance any thing which I had formerly learned out of Gods Word, concerning God or Chriſt, or mine owne eſtate, or any other ſubject contained in Scripture; for I was perſwaded by their teaching, that whatſoever I had learned out of Gods Word by Hearing, Reading, Catechizing, &c. was but notionall, carnall, and hanging upon the Tree of Knowledge; in which condition whilſt I abode, they affirmed me to be under the Curſe, applying this expreſſion, though very impertinently, *Curſed is every one that hangeth on the Tree.*

After this, going a ſecond time to one of their Meetings at *Edmond Newby's*, I had ſome conference by the way with ſome of themſelves which went with me; amongſt other Blaſphemies, one *Robert Colliſon* affirmed, That Chriſt was as man, had his faylings, for he diſtruſted God (quoth he) upon the Croſſe, when he cryed out, *My God, my God, why haſt thou forſaken me?* To whom I anſwered, that then he ſuffered as an evill doer, and ſo could not purchaſe Redemption for us. After this, comming home, he who then was Speaker, urged us to take up the Croſſe dayly, and to abide under it; ſaying, *Carry the Croſſe all day, and it will keep thee at night*; that this would keep us low and humble, and kill and make alive; further, he endeavoured to perſwade his Auditors, to hearken to a voyce within them; teaching, that Gods Voyce was a ſtill Voyce; after which I reſolved in my thoughts

to

to waite for the manifeſtation of theſe things within my ſelfe.

After a while, going a third time to their Meeting, as I went, I was ſomewhat troubled in my thoughts at the remembrance of that hideous Blaſphemy, uttered by the party before named; whereupon I ſpake publiquely to them at their Meeting concerning it, telling them, That I would not any further joyne with them, if they were all of that mind; to which ſome of them (after much whiſpering) anſwered negatively, wiſhing me not to let it trouble me; for he which ſpake ſo to me, was not rightly called: with which anſwer, I was at preſent ſatisfied, and did adhere to my former reſolution. Not long after I went to another Meeting upon a Lords day at *Robert Collinſons* houſe in *Kendale*, where the aforeſaid *Atkinſon* was Speaker, who beginning about nine a clock in the forenoone, continued till three in the afternoone, in which time he ſpake much (according to his uſuall manner) of the great experience which he had of God from the light within him; which light I not finding to be in my ſelfe, was very much troubled, apprehending my condition to be very bad, finding nothing but blindneſſe and hardneſſe; yet I ſtill expected the appearance of that light within me, and earneſtly deſired that I might fall into quaking and trembling apprehending that I ſhould thereby attaine to the immediate diſcoveries of God unto me. Upon my departure from thence, I peruſed a Pamphlet ſet forth by ſome of the ſame Faction being in *York-Caſtle*, the maine ſcope of it was againſt the Miniſtry; immediately after, walking in my Bed Chamber, I began (as I have formerly deſired) to tremble and quake ſo extreamely, that I could not ſtand upon my feet, but was conſtrained to fall down upon my Bed, where I howled and cryed (as it is uſuall with them) in a terrible and hideous manner, to the great aſtoniſhment of my Family; Nevertheleſſe I my ſelf was not at all affected with feare, becauſe it was a ſatisfaction to my former deſires, and I looked upon it as the beginning of the pangs of the new Birth, and expected that the iſſue of it would be good; when I had continued about halfe an houre in that condition, I ceaſed from howling and crying gradually; after which, I aroſe up againe beginning to rejoyce, thinking with my ſelfe, that now I could beare witneſſe againſt the Miniſters of *England*, as falſe Prophets

and

and Priests of *Baal*; because I never found such effects and operations upon me by so long continuance under their *Ministery*; After this, going to Bed, I was much troubled all that night following in my sleep, with dreames, concerning my condition, and had a discovery of my sinnes in particular, especially of Covetuousnesse, the Devill working strongly upon my imagination; I apprehended that all sinne was about to be hewed downe, and rooted up in me and (to my apprehension) the sinne of Covetuousnesse had great long roots, which did visibly appeare to me when it was rooted up: Afterwards lying awake, and thinking upon the dreames and visions I had formerly been troubled with, I sensibly perceived something (as I imagined) lighting upon my neck, giving me a great stroke, which caused much paine to me; and after that another, which was lesse then the first, and so a third and fourth, each stroke being lesse then the former, and each stroke descending lower downe, till it came to the middle of my back, and then I thought something entered into my body, which I perswaded my selfe (from Satans instigation) to be the Spirit of God descending upon me like a Dove, and entring into me; whereupon I heard (in my conceit) a voyce within me saying, *It is day*; whereupon looking up, and perceiving it to be light, I answered, *Yes*; the Voyce teplyed twice over to me, and said, *As certain as it is light, so certainly shall Christ give thee light.*

After this I continued two or three dayes wayting for further discoveries of light within me, being rapt up into an extasie of excessive joy, and sometimes againe exceedingly dejected with feares and doubts of my condition, whether it were really good, or I were under Satans delusions; yet still I wayted for further manifestations; and walking into the Garden, lying downe upon the ground with my Face towards the Earth, my right hand began extreamely to shake, so as I could not hold it still, the meaning whereof, whilst I was wondering what it should be, and apprehending my selfe as being shaken by the hand, I was brought into another rapture of great joy, imagining it to be a figure of my spirituall Marriage and Union with Christ. Then presently I was by the power within me raysed, and set upon my Feet, and by the same power turned and layd upon my back, with my Face towards the Skie; at which time, all my sinnes particularly were

were againe brought into my memory, and at the remembrance of every sinne, my hand was carryed round about, with giving a little pat upon the ground, and then I imagined I heard a Voyce saying, *Now such a sinne is mortified*; after which, I being perswaded by it, that all my sinnes were mortified by it one by one; the power that *I* was then acted by, permitted me to arise up againe of my selfe, saying unto me, *Aske whatsoever thou wilt of the Father in my name, and he will give it thee*: I replyed, *I know not what to aske*, and therefore desired that power to teach me what *I* should *aske*; he answered me againe, and bad me aske *Wisedome in the first place*; whereupon *I* desired also that God would give me such things as were most for his glory, and the good of others; whereunto the power answered, *That my request was granted, and that I should also be indewed with the gift of Prophesy, and singing prayses to God*; wherewith being satisfied, *I* went to another Meeting within an houre after, at *William Doddings* house in *Kendale*, which was the fifth and last Meeting that *I* was at with them, where *Christopher Atkinson* being Speaker, *I* was much more affected with what he spake, then formerly, as being able more inwardly to witnes in part to what he spoke. After he had done, and a little pause had, the company rose up, as if they had been ready to depart; *I* my selfe was ready to goe away with the first, but the Wife of the house (*Isa. Dodding*) tooke me by the hand, and wringing it very hard, bad me sit downe againe, which *I* did, and presently after, one *John Audland* stood up, and began to speake, saying, *Cannot you watch one houre?* and so proceeded after the usuall manner. In the time of his speaking, *I* was by the power within me, drawne from the Chaire upon which *I* sate, and throwne upon the ground in the middest of the Company, where *I* lay all Night; all which time, my body, and all the members of it, were still in motion, *I* being turned from my backe to my belly, and so back againe severall times, and making crosses continually, with my Leggs one over the other; my hands also were carried to and fro upon the ground by a compulsive power, as if *I* had been Writing upon the ground; in all which actions and motions, *I* acted not in the least measure by a naturall power of mine owne, neither did *I* resist, or could *I* resist that power which acted me, but was altogether

passive,

passive, I was perswaded that it was the immediate power of Christ, and heard, to my thinking, a Voyce speaking to me, and saying, *That that Writing with my hand upon the ground, did signifie the Writing of the Law within my heart.* Having layne all Night upon the ground, in the manner aforesaid, the power (as before in other actions) moved my hands to my head, and layd them upon the top thereof fast closed together; whereupon I heard a Voyce saying, *Christ in God, and God in Christ, and Christ in thee*; which words I was compelled to sing forth before the company in a strange manner, and with such a Voyce as was not naturally mine owne: I sung also divers phrases of Scripture, which were given into me: after which, I was raysed from the ground, and set upon my Feet by the power within me, which bad me be humble, and brought me downe againe upon my knees, and with a whispering Voyce said to me, *Stoope low, low*; and having stooped neere the ground with my Face, it said to me, *Take up thy Crosse and follow me*; whereupon arising, I was led out of the house (by the back dore) downe to the River, and back againe from thence into the Towne another way, where I was sensibly drawne downe the street, and caused suddenly to turne aside to a doore of an house (my selfe not knowing who lived in it) two of the said company following me all the time, (*viz.*) *William Dodding*, and *John Audland*, and seeing me to goe to that doore, said, *Whether wilt thou goe? this is the Fidlers house*: I answered *Whose house soever it be, Christ leads me hither, and hither I must goe*; whereupon my hand was carryed to *knocke* at the doore, and commanded by a Voyce to say, *Behold, Christ stands at the doore and knockes*; after a while the Fidler opened, and I was led into the house, not speaking any thing unto him, where my hand was carryed to a Base-Violl, hanging up in the house; I tooke it downe, and began to play upon it with my fingers, and was immediately compelled to fall a dancing, which I seldome or never in all my life did before; hereupon I questioned what power it should be that carryed me forth to such actions, to which the Voyce within me replyed, *This is not because I love Musicke, for I hate it; but to signifie unto thee what joy there is in Heaven at thy conversion; as also, what spirituall Melody thou shalt have hereafter*: Then I was led out of the house into the

the ſtreet, and ſo carried along through the Towne, being moved to Proclaime as I went, *I am the way, the truth, and the life*, with other expreſſions to like purpoſe; after which, I was brought to mine own houſe, the aforeſaid *William Dodding* going along with me, acknowledged, that he had no power to leave me all this time; being come home, the ſame power would not ſuffer me to reſt, but caſt me upon the ground, and cauſed me to make Circles round about the houſe with my hand, with many the like actions, telling me, *that I was putting off the old man*; my hand alſo was carryed to take up a ſtone which lay upon the floore (which in my apprehenſion was in the forme of a mans heart) the Voyce within me telling me, *That Chriſt had taken that ſtone out of my heart, and given me an heart of fleſh*, and my hand was moved to hold it forth to the ſpectators, and my tongue to utter this ſentence, *Except you ſee ſigns and wonders, you will not beleeve*; and throwing the aforeſaid ſtone amongſt them, I ſaid, *Loe, here is my heart of ſtone*; afterwards, being caſt upon the ground upon my backe, the Voyce ſpake to me, ſaying, *Thou ſhalt have two Angels to keep thee*, whereupon immediately two Swallows deſcended downe the Chimney, and ſate upon a ſhelfe over againſt the place where *I* lay; this, others in the houſe beſides my ſelfe, beheld, and *I* cryed to them, *My Angels, my Angels*, being perſwaded that they were Angels from Heaven, and that it was a fulfilling the promiſe; *I* held out my hand towards them, expecting they would have come to me, but they did not, but aſcended up the Chimney, though both the doore and the window were open.

I was alſo by the ſame power carryed out of doores upon my hands and knees into the ſtreet, which my Wife and others ſeeing, endeavoured to hinder me, but *I* told them, *I* would not be hindred, but leave Wife, Children, and all to follow Chriſt; in this manner *I* went up the ſtreet, thinking that *I* bore a Croſſe upon my neck, and continued in this motion, till ſome pulled me out of the mire and durt, and by force carried me into the houſe againe; whereupon *I* was moved to point to one of them which brought me in, and to ſay to her, *Chriſt points at thee, thou art a wicked woman, and haſt hindered the worke of the Lord*: then the Voyce asked me *where my Croſſe was*, telling me, *I had ſcattered it*; whereupon *I* was moved to make a Croſſe with my fin-

ger upon the floore, and forced to set my head upon it, playing topsie turvie, or bull necks, thinking then I had re-taken up my Crosse; in these actions I was kept a long while, having many Scripture expressions given me, to the admiration of all that heard me; sometimes I was forced to leape and dance, this expression being given in to me, *Now I have finished the worke which thou gavest me to doe*, thinking my Redemption then fully accomplished; but my joy continued not, for I was cast downe againe, and the Voyce told me, *I had offended God in attributing that to my selfe, which was proper to Christ*; whereupon I was cast upon the ground, and lying upon my belly, I was forced to lick the dust, and my hand carried to strike extraordinarily upon my head, having a Voyce given me, *That no sinne must go unpunished*; so creeping up and downe the house, I heard a Voyce saying, *Where is thy Crosse?* upon which, looking aside, I thought I saw a visible Crosse hanging in a thread, which with my hand I put behinde my neck; I was kept in these postures all that day till evening, when many *Quakers* came in to me, who spake nothing but thus, *Be lowly, mind thy condition, and hearken to the voyce within*; not giving any words of comfort or reproofe, or putting up any Petition at all for me, but departed, leaving me in this condition; my strength being almost spent, and my body much consumed by continuall restlessenesse: Two of them offered to watch with me that Night, but I refused, telling them I was well, whereupon they departed. After this, my Wife and Family being gone to Bed, I being alone in the house, began to recollect my selfe, and to question whether that power by which I had been so strangely acted, were Divine, or Diabolicall? whereupon I was immediately struck with a pannick feare, and my hand was carried to take up a Knife which lay upon the Table, which being done, my hand was carried with it towards my throat, and the Voyce said to me, *Open a hole there, and I will give thee the words of eternall life*; whereupon I answered, *What, with a Knife?* and so threw the Knife away, being confident it was a temptation, from which I desire God to deliver me: My Wife being in Bed in the next Roome, and hearing me speake when none was with me, came out, and desired me to goe to Bed, which I did, at her entreaty: all the Night following I was fully re-

solved

solved, that it was the Devils power that had acted me all along formerly, and was perswaded that *I* was really possest with a Devill, which must be ejected; and in the morning *I* verily thought that a Devill went out of me, at which instant *I* roared very hidiously, crying, *Now is the Devill gone out of me*, at which instant, I and my Family heard it thunder, (though none in the Towne besides, heard it) which made me thinke it was the Devill, *he being the Prince of the power of the Ayre*; soon after, the same power came under another notion, and told me, *That it was Satan that had possest and led me heretofore, but now Christ was come, and he by his power had cast out Satan, and convinced me, that what ever I had done the day before, was in obedience to Satan, and that as I had served the Devill all the day before in my clothes, so that day I must undoe all that I had formerly done, onely in my shirt in Obedience to Christ*; which immediately I endeavoured, rising out of my Bed, and going into the street with my shirt onely; but my Wife and others, soone layd hold upon me, and stopt me; whereupon, the power within me, told me, *That I must be carried into the house with foure women, as I had been the day before, or else I should perpetually stand there like a pillar of Salt, as* Lots *Wife did*: So I was borne in by foure women, who carried me again into my bed; which being done, I told them, *I had been doing the Devils worke the day before, but to day I must doe the worke of Christ*, and pointing at a woman, whom I had pointed at the day before, said these words, *the Devill told me yesterday that you were a wicked woman; but now Christ tels me that you are Gods Servant*; the Woman being departed, I fell to acting in my shirt onely, upon the bed, as I had done formerly upon the house floore, playing topsie turvie from one bed to another, whereby I might have undone my selfe; but the power which acted me, bid me not feare, *for I will give thee strength*. After this, the power told me, *that the Devill had the other day commanded me to beare my Crosse; but now Christ commands thee to lay aside thy Crosse, for Christ takes no pleasure in Crosses, nor will he have me worship them, as yesterday I had done*: Further, the power said to me, *the Devill made thee yesterday to lye all day upon the ground, but now I have provided a bed for thee*, giving in this Scripture to me, *My yoke is easie*; promising also, *to give me bread of life to eat, and water of life to drinke, and that out of my belly*

should flow Rivers of living Water; whereupon my teeth wer
cauſed to move, as if I had been eating: and I thought I felt it
my belly, a flowing up and downe, as of waters; I was alſo per
ſwaded that yeſterday the Devils Angels had waited on me, bu
now Chriſts Angels ſhould guard me; whereupon I ſaw two
Butter-flyes in the window, to which my hand was carried, and
having taken one of them in my hand, I was moved by the pow
er within me to put it into my mouth and did ſwallow it down
into my body; which having done, I tooke the other in my
hand, and was moved to put it to my throat; the power telling
me, *it ſhould enter in there* ſaying, *nothing is impoſſible to them th
beleeve.* After this I was cauſed to make Circles upon the bed, a
I had done formerly upon the ground; whereupon *I* began to
think that this was not of God, and ſo began to reſiſt the pow-
er by which I was acted, and thereupon fell into great feare and
doubting, crying out, *Lord what wilt thou have me to doe?* but the
power told me, *that it was too late to cry unto God, for ſentence wa
already pronounced againſt me*; whereupon *I* lay downe in my bed
much deſpairing, and was then convinct that it was the Devil
which had againe deluded me; in which condition having layne
a ſhort ſpace, I was againe aſſaulted by a power the third time,
which told me, *that it was a white Devill that had deceived me
the latter time, but now Chriſt was come indeed, and he would caſt
him out*; whereupon *I* apprehended that Devill alſo to be ejected:
after which, as I law in my bed all the members of my body fell
a working, as if the pangs of death had been upon me, the power
telling me, *that it was the pangs of the new birth and that Chriſt wa
new borne in me*, with which I was ſomewhat ſatisfied, lying in
that condition a whole day; in which time the power perwaded
me, *that I ſhould worke wonders, and caſt out Devils in his name*: ſoon
after, two *Quakers* came to me, *viz. Geo. Bayley* & *I. Braban*, whom
I told that I had had two Devils caſt out of me, but now Chriſt
was in me for a truth, then the power (pretending to be Chriſt)
ſaid theſe words, *I was crowned with a crown of thornes but I will
crown thee with a crown of glory* and bad me (as a figure thereof) *I
ſet my fiſt upon my head, and it ſhould appeare to the ſtanders by as a
glorious crown, though I ſaw nothing my ſelfe*; which having done I
ſpake to the ſtanders by, ſaying, *what doe you ſee?* whereunto they
gave

gave me no anſwer (being Quakers) but turned their eies another way, the power telling me, *that they ſaw the crown upon my head; but were ſo ſtrucken with admiration that they could not expreſſe what they ſaw*; immediately the power had me till one of the Quakers then preſent, *that he had a devil in him, and that I ſhould have power to caſt him out*; whereupon I ſaid to him, *G. thou haſt a Divell in thee*, the power told me he ſhould *quake and tremble* which immediately he did: the power bade me ſpeake to him *to fall flat upon the ground* which he did, and after a little ſpace roſe againe, and I asked him *whether the devil were gone out of him*, (having been before perſwaded by the power that I ſhould caſt him out) to which he gave me no anſwer but the power told me *that the Devil was ejected*; I was told alſo by the ſame power, who (of thoſe that came to ſee me) *had devills, and who not; and that my wife and my mother had devills in them, but I had power given me to caſt them out.* After this beginning againe to queſtion whether this were Chriſt or not, I fell into great feare and doubting as formerly; whereupon the devil diſcovered himſelf to be the devil, and told me, *that all this while I had been ſerving him, and blaſpheming God, and that it was now too late to repent*, whereupon I was brought into deſpaire for a time, thinking every thing which I either heard or ſaw, to be the Devil come to fetch me away: one while I thought that I ſhou'd be taken away in a flame of fire, or elſe that the earth would ſwallow me up quick; whereupon I called my wife and deſired her to bring up my children in the feare of God, for the devill would fetch me away, my ſelfe ſtill thinking that he was drawing me out of the bed; thus I apprehended my ſelfe wholly under the power of the devil, and had no power to recover my ſelfe out of that ſad condition. At laſt I began (having been ſo long deluded) to deſiſt from hearkning to the voyce within me and apply my ſelf unto God, in & through Chriſt, for deliverance from the power of Satan, knowing that God was able to deliver me, though I were ſo farre involved in the ſnare of the devill, thereupon my faith was in ſome meaſure raiſed to believe that God would deliver me; whereupon I was preſently in a great agonie, and did ſweat extreamly, in which condition I continued all night, but was ſomewhat more chearfull in the morning, eſteeming my ſelfe in ſome meaſure reſcued

from

from the power of the devill: yet having not reſolved, as yet finally to deſert that way, I was ſoone againe aſſaulted by the ſame power, telling me, *that now the devil was finally caſt out of me, and that the roome within me muſt not be left empty, but that Chriſt muſt come and have the whole, & ſole poſſeſſion, or elſe Satan would return and re-enter with ſeven other Devils worſe then himſelfe*, telling me withall *that he was Chriſt*, and ſollicited me to entertaine and imbrace him as he had done formerly: I reſiſted the ſuggeſtions of this power for a time, having ben ſo often deluded; whereupon as a motive to perſwade me to entertain it, he repreſented to my memorie all, or moſt of the remarkable paſſages of my life, both in *England* and *Scotland*, told me how long I ſhould live, *viz.* ten yeares, and where I ſhould die, *viz.* at *London*, and that I had a weak bodie, but he would ſtrengthen it, and thereupon cauſed me to rub my bodie all over with my hands, at which inſtant I conceived my bodie to receive ſtrength, and the members thereof to be more in ſubſtance then before; with divers other paſſages, promiſing me proſperitie in the world, and ſpeaking theſe words to me *John 4. 29, Behold, a man that hath told thee all things that ever thou didſt, is not this Chriſt?* whereupon I was at laſt perſwaded to imbrace this power, thinking that it was Chriſt indeed; whereupon I was preſently ſenſible of a working throughout my whole bodie, which ſoone ceaſed, and then I thought that my condition was good, and Chriſt to be really in me: afterwards this power told me, that I had highly offended God in all my formes paſſages in giving way to Satan, and that I was guiltie of all ſins except that againſt the holy Ghoſt, but told me, that I did it ignorantly, and therefore he had pitty on me; I was further perſwaded by the ſame power, that I ſhould lie (ſeemingly) dead, which I did, not daring to ſtirre, til the power moved me. Lying thus a while, the power began firſt to move one of my legs, and then the other; after that my hands, and then my head, and at laſt my whole bodie; cauſing me to ſit up in my bed; and telling me, *that thus ſhould my body be quickened and raiſed up again at the laſt day*: then the power told me, *that I muſt pull off my ſhirt, and my cap, and the napkin which I had about my neck*, ſaying *that whatſoever was about me was polluted, and that he hated the garments ſpotted with the fleſh*; whereupon I pull'd them off, and threw

them on the ground, uttering these same words, *that I hated the garments spoted with the flesh:* the power also told me, *that all my bonds were broken, and my cords loosened, and that Christ had set me free*; whereupon calling for a clean shirt, and other linnen, I arose; concluding my selfe to be in a good condition; yet finding my self being up, no better, nor my bodie more strengtheed, but rather weakened, I began to see that I had been deluded in this last businesse as formerly; whereupon I was strucken with fear, and walking into the Garden, I thought one while that the Divell would pull me into the earth, and another while that he would pull me into the aire, so that I was afraid to continue abroad, and came againe into the house, and suspected every thing that I heard to be the Devil waiting to fetch me away; being in this perplexitie of soule, I began to consider how grievously I had offended God in rejecting the use of all externall means; as reading, hearing, prayer, &c. in the use whereof God hath commanded us to wait upon him, and therefore that it was most just with him to leave me to my selfe, and to give me over to strong delusion, that I should beleeve lies, which was my condition for a time, by the just judgement of God upon me; as for other provocations, so especially for rejecting the revealed will of God in his Word, and hearkning only to a voice within me; because what was spoken by it, was seconded by lying Wonders, of which God hath given notice in his Word, that so his people might not give credit to them, nor be deluded by them. I hope the Reader will so farre give heed to what I have related concerning my selfe, as to learn thereby to take heed of being imposed upon by the devil, though he doth transforme himselfe into an angell of light; which advantage if any reape by it, I have my end: it hath been no small burthen to my conscience (since Gods gracious deliverance of me from this snare) that I should so farre gratifie the grand Adversarie, as not onely to listen to his suggestions, and embrace his voice for the voice of Christ, but also wholly to neglect those meanes, in the constant and conscientious use whereof God hath promised to reveale himselfe unto his people, and to give in comfort to them, which because I found not (though through my owne default) I did in effect say, *why should I waite for the Lord any longer?* and so turned unto lying vanities. Oh, that all who

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affect novelties, would ſeriouſly conſider of it, and take warning by it; for, *Turpius ejicitur quam non admittitur*: It is eaſier to withſtand the devill at his firſt aſſault, then to expell him being once admitted. Many beſides my ſelf, have bin, and are in the like conditon but few or none to whom the Lord hath manifeſted his Grace in ſuch a manner as to my ſelfe: *I* had before this made this known to the world, had I had tranquillitie of conſcience, and compoſure of ſpirit; which bleſſing, the Lord having in his grace, reſtored to me, *I* deſire the Chriſtian Reader to joyne with me in returning praiſes unto the Lord for his goodneſs towards me; I reſt fully perſwaded, and I think it doth evidently appear (by what is mentioned in this Relation) to perſons unprejudiced, that my quaking and trembling was of the devill, that I was acted wholly and ſolely by him whilſt in this condition, and I doe really beleeve, that others in the like condition which I was then in, would be of the ſame mind with me upon ſerious tryall of their condition by the principles of Chriſtian Religion, and ſanctified Reaſon; leaſt the ſtrangeneſſe of ſome paſſages in this Relation, ſhould put the faith of any one upon the racke or make them queſtion the truth thereof: *I* have not onely given teſtimonie my ſelfe of it, by ſubſcribing my name, but alſo procured ſeveral perſons of known fidelity living in, or neere *Kendale*, (whoſe names are under-writen) to teſtifie the probabilitie (if not the certaintie) of the truth of it, by what they have ſeen and heard.

JOHN GILPIN.

I beleeve this Relation to be true, Edward Turner *Mayor of* Kendale.

By what I *have heard of the carriage of* John Gilpin, *and his actings*, I *do beleeve this Relation to be true*, John Archer.

I ſaw him when he went through the Towne, declaring himſelfe the way, truth, and life. Ja. Cocke.

We beleeve this Relation to be true.

T. Walker, *Paſtor of* Kendale.
J. Myriell, *Maſter of the Free Schoole there.*
Rich. Priſſoe.
Tho. Sands.
Allan Gilpin.
John Waſhington.
Rob. Fiſher.

FINIS.